not in Wing

17.

1693

A

New Years-Gift,

OR A

Token of Love,

To all Persons of what PERSWASION soever.

By a Friend, and Lover of all Men.

REflecting with my self, that the All-wise God, who doth nothing in vain, hath given some Talents more or less to all Mankind, to Traffick withal, but especially to those that live under the Gospel; and considering that he who had received but one, was called to an account for it, as well as he that had received five, and the terrible and just Sentence pronounced against the unprofitable Servant, that had not employ'd his Talent for his Lords use, I tremble at the thoughts of it, and in the sense thereof, am made to reflect what I have done for the glory of my Lord, with that one Talent which his Free Grace hath bestow'd upon me; and finding how unprofitable a Servant I have been with it hitherto, I am moved (I trust by the Spirit of Grace) to delay no longer, but to improve my Talent as

well as I can, for the glory of my Lord. And alſo that by my Example, the meaneſt may be encouraged to employ and improve the leaſt meaſure of Grace and Knowledge beſtow'd upon them, for God's glory and our mutual Comfort and Edification. We read in God's Word, *That God commanded* Moſes *to ſpeak to the Children of* Iſrael, *to bring every one his Offering, and to take the ſame of every Man that ſhould give it willingly with his heart*, not only, *Gold, Silver, Blue Purple, Scarlet, fine Linnen*, and *pretious Stones*, &c. all coſtly Things, and Offerings, proper for the *Rich*; but alſo *Rams*, and *Badgers Skins*, and *Goats Hair*, which were Gifts accommodated to the Ability of the *Poor*; the meaneſt Offering of the People, that was preſented with a willing heart, being as well accepted by God, as the moſt ſumptuous Gifts of the *Rich*. Which may be a great Encouragement even to thoſe that have but the leaſt meaſure of grace, to endeavour to improve and lay it out for the glory of God, and the good of their Neighbour. And accordingly we ſee, that our Saviour alſo accepted and commended the *two Mites of the Poor VViddow*, above all the Oblations of the Rich and Wealthy.

Exod. 25 2, 3, 4, 5.

Luke 21. 2, 3, 4.

Wherefore, I hope, that this my poor *Mite* will be accepted, not only by my great Lord and Maſter, but alſo by Men of good will, ſince I truſt, I have no other End, but his Glory and the good of poor Souls, who may ſtand in need as well as I, to be put in mind, not to wrap up their Maſters Talent in a Napkin. Give me leave therefore to deliver here what ſhall riſe in my mind, in a plain and ſimple ſtile, and ſuitable to my meanneſs, who am without Learning.

And in the firſt place, I will begin with that which I have had a long time on my heart, *viz.* to tell the world I am in charity with all Men, through that Spark of divine Love I have received in my heart, but more eſpecially with thoſe that love the Lord, and ſeek his Glory in all their Actions, of whatſoever Perſuaſion they are: For love is not a Sect

or

or an Opinion, but a fruitful Mother full of Bowels of Mercy, that comprehendeth all, but chiefly those of her own Bosom, and afterwards those that are without, whether *Jews* or *Gentiles*, and takes them in also. Wheresoever Love is, tho but as a Spark, she soon spreads on the right hand, and on the left, behind and before; an Enemy as well as a Friend is welcom to her, yea, she entreats them to be at peace with her; she remembreth no wrong, but *covers* all *sins*, and *seeks peace, and pursues it*. Wherefore in imitation of her, I freely pardon without any Reserve, any that may have said any thing against me for want of that Love which I now feel in my heart, the Lord in his Mercy forgive them, as I desire to be forgiven: For what are all the Injuries that Man can do to me all the days of my Life, in comparison of one sin committed against my God, who daily loadeth me with his Benefits? Shall I have Ten thousand Talents, yea Millions forgiven me by my Lord, and shall I think much to forgive an hundred Pence to my fellow Servant, to my poor Brother, or Sister in the Fall? No sure, I will rather pity him, and pray for him, *than render evil for evil, and railing for railing*. And as I by Love freely forgive all, so I desire that all would forgive me, if at any time, I have said or done any thing contrary to the Love I owe to all Mankind, and more especially to those that are of the Household of Faith, by Inadvertence, Undiscreetness, or Rashness occasion'd by want of watchfulness.

Mat. 5. 44. Rom. 12. 20, 21. Colos. 3. 12. 1 Cor. 13. 4, 5, 7. Prov. 10. 12. Psalm 34. 14. 1 Thess. 5. 15.

The next thing that hath moved me to send these mean lines abroad, is, because several thoughts have risen in me, that this Year may probably prove my last, and therefore my Year of Jubilee, in which I shall be delivered and set free from the Bondage of Sin and Corruption, and return to my *first Possession and Family*, which I have in God through Christ; wherefore seeing that I hope to be set free from my Bondage, I desire also, as far as in me lyes, to set every one free, that throughout my whole Life, I have had

occaſion to converſe or deal with, that is, any who have judged hard of me, and have put a bad interpretation on my good will and purpoſe; I deſire, I ſay, to ſet them free, by forgiving and forgetting. For it is ſaid in the above quoted place of *Leviticus*, *And ye ſhall hallow the Fiftieth Year* (the Year of Jubilee) *and proclaim Liberty throughout all the Land, unto all the Inhabitants thereof.* If under the Law, God would have every one to proclaim Liberty to thoſe that were in Bondage, and that had alienated their Lands, to the end, they might return to their Fathers Inheritance; much more ought this to be done ſpiritually under the Goſpel, by celebrating a ſpiritual Jubilee, when the *Trumpet* of God's Love ſounds in our hearts, proclaiming pardon and forgiveneſs of Tranſgreſſions and Sins, by which we are ſet free, and inſpired in like manner to proclaim Liberty to all thoſe that may have Treſpaſt againſt us.

The Trumpet of the Love of God ſounds from the Heart, firſt to God's People, and next to thoſe that are without, and may as yet ſtand in Enmity againſt them.

Beloved *Brethern* and *Siſters*, with what words ſhall I expreſs that love which the Lord hath kindled in my Soul in a double meaſure towards you this *New Year?* My thoughts are too ſhort, and my words too narrow, to diſplay before you the *Burning Love* which at this time flames in my heart towards you all; from which Love I once more, this *New Year*, do freely forgive and forget whatſoever hath been done amiſs to me, by any of my fellow Chriſtians, begging of God to ſet you free; as I my ſelf alſo deſire to be ſet free by you all, for any thing whereby I may have offended you, againſt the bent and inclination of my Soul, and that Spark of Love which is in it, which would not offend any one. Pray bear with my Repetitions; for it is *from the abundance of the heart* that my *mouth ſpeaketh*; and Love is never weary of ſhewing her good will to all Men.

Mat. 12. 34.

This *Divine Love* and *Charity* is the true Principle of an Evangelical Life, without which no perſon can live ſo

as

as becomes the Goſpel of Chriſt. Of how great value therefore is this *love*? Of whom we may ſay, as *Solomon* ſaith of Wiſdom, *She is better than Rubies, and all the things that may be deſired, are not to be compared to her.* Love is of ſuch an Attractive and Aſſimilative Vertue, that ſhe changeth all things, ſhe toucheth into her own Nature, ſhe is the true *Philoſophers Stone*, that changeth all baſer Mettals into *Gold*, ſhe is the *Pearl of great Price*, and the *Treaſure hid in the Field*, in order to the purchaſing, of which the wiſe Merchant ſells all. Oh Love! Love! who can take thy dimenſions? who can comprehend thee? *For God is Love, and he that dwelleth in Love, dwelleth in God, and God in him.* Where this Love is not found, neither is God there; tho a Man ſhould ſhine never ſo glorious with all Parts, Gifts, and deep Learning, all would ſignifie nothing without this. Pretious *Faith* it ſelf is of no account, except it *work by love.*

Prov. 8. 11. Mat. 13. 44, 45. Epheſ. 3. 19. 1 John 4. 16. 1 Cor. 13. 2 Pet. 1. 1. Gal. 5. 6.

Wherefore, *O Chriſtians*, let us be led by this Spirit of Love, and readily obey the Commandment of our Lord, who ſaith, *Love your Enemies, bleſs them that curſe you*, &c. And you that call your ſelves *Proteſtants*, and profeſs the ſame Religion, be entreated by the love of Chriſt, who died for *All*, to be Enemies to *None*, eſpecially of your own Brethren, that would fain live in love and peace with you. Why ſhould you *fall out by the way*? and be at variance with your Brethren that cannot comply with you in all things that you think lawful, and they may be ſo to you, tho not to them; *for whatſoever is not of Faith is ſin. One believeth that he may eat all things, and another who is weak eateth Herbs. Let none of you therefore judge his Brother*, but rather bear with one another in love. They whoſe Hearts are ſincere, and truly love God, will never be angry with their Brethren, that are ſtronger, and ſee further than they do, or are more able to promote the Glory of God, and the Good of their Neighbour than they are. The holy Man *Moſes*, when *his Servant told him, that ſome of the People Propheſyed in the Camp*, was ſo far from being jealous

Matth. 5. 44. Gen. 45. 24. Rom. 14. 2, 3, 4, 10, 11, 12, 13, & 23. Num. 11. 27, 28, 29.

jealous upon that account, that he rejoyced and ſaid, *Would to God that all the People of the Lord were Prophets, and that the Lord would put his Spirit upon them.* And the Apoſtle
Phil. 1. 15. 18. St. *Paul* declares, that tho there were *ſome that preached Chriſt, even of Envy, and Strife,* yet that *therein he rejoyced, and would rejoyce.* We ſee how far different theſe holy Saints were from the Spirit of thoſe who are Envious at the Gifts of others, not to ſay worſe: For I would rather heal all Breaches, than make them wider; and with the Mantle of Love hide the nakedneſs of my Fathers and Brethren, and *heap Coals* of Divine Charity upon their heads, to melt their hearts, and to induce them to love the Lord, and his People. This is that which my Spirit groans for, to have
Pſal. 133. all ſet at liberty by the Spirit of Love and Peace, that *Brethren may dwell together in Unity.* Nay, what is more,
Rom. 8. 19. to 28. my Spirit groans for the whole Creation, that it may *be delivered from the Bondage of Corruption into the glorious liberty of the ſons of God*; for through ſin it is made ſubject to Bondage and Miſery.

My Prayer is to Almighty God, who at firſt made this *Univerſe* ſo glorious, that he would be pleaſed to reſtore it to its firſt Beauty and Purity, as it was before the Fall; then
2 Pet. 3. 13. ſhall the *New Heaven* and the *New Earth* appear, not only inwardly in Man, but alſo in the outward Creation, that we may once more ſee and enjoy the Divine Harmony be-
Job 38. 17. tween Heaven and Earth, *when the Morning Stars ſhall ſing*
Iſa. 11. 9. *together, and all the ſons of God ſhout for joy.* Then *ſhall the Knowledge of the Lord cover the Earth, as Waters cover the*
Iſa 30. 26. *Sea. And the Light of the Moon ſhall be as the Light of the Sun, and the Light of the Sun ſhall be ſeven fold, as the Light of ſeven days.* But before this glorious Day appears, *the*
Iſa. 27. 8. 9. *Lord will debate with his People,* and not *with-hold his Rough Wind in the day of his Eaſt Wind,* that he may winnow them from their Chaff; but all this will be only to make way for this Day, by *purging away the Iniquity of* Jacob, *and taking away his ſin.*

For

For we are not fit to be made Partakers of this *Great Redemption*, which is the *Time of Refreſhment*, till this be done; for *Light* and *Darkneſs* cannot agree together, *Holineſs* and *Sin* cannot be inmates of the ſame Soul. Therefore, let us pray, that this *New Year* we may ſee the Deſtruction of Sin in us; tho we may, before this Work be accompliſhed, paſs through *his Fire*, which is in *Zion*, and endure his *Furnace*, which is in *Jeruſalem*. Wherefore, let none of us flatter our ſelves ever to be delivered, ſave only this way; for the Lord *will throughly purge his Floor*. There is a *Purifying Work*, muſt go before the *Times of Refreſhment*: And therefore let us all turn inwards, judging our ſelves, & ſearching our own hearts before the Lord comes to judge and ſearch us; and let us not cry, *Peace, Peace*, as long as we go on in a Courſe of ſinning without Controle, but let us rather reſolve, in the ſtrength of the Lord to fight this Man of Sin, *reſiſting* even *unto Blood*. Let us this *New Year* engage in this holy Warfare more couragiouſly than ever; let us fight againſt ſin not only now and then, but at all times, and in all places; and againſt all manner of ſins, whether Bodily or Spiritual, which are more hid. Let us remember, that we are *Chriſtians*, who by their *Baptiſm*, are engaged *to fight againſt the world, the fleſh, and the Devil*. This is our Holy Calling and Employment, to fight reſolutely and and conſtantly againſt theſe three Potent Enemies. Wherefore, we have great need to be continually upon our Watch, and to put on the *whole Armour of God*, and never put it off: For it is not with this Spiritual Warfare, as it is with that of the world, where Soldiers have their Winter-Quarters allow'd them to take their Reſt; for Chriſtians from the firſt moment that they are liſted under the Captain of their Salvation, and have their eyes opened to ſee their Spiritual Enemies, begin that fight, which is never to ceaſe, till the laying down of the Body: but with his Armour, and in his Strength, for he is the Lord, in whom is our ſtrength.

Act. 3.19. 1 Cor. 6. 14. Iſa. 31.9. Luk. 3.17. Mat. 3.2,1. Heb. 12.4. Eph. 6.11. Eph. 6.12. Iſaiah 45. 24.

MEDITATION.

MEDITATION.

THis is that, O my Soul, which thou muſt reſolve upon this *New Year*, together with all the Children of God, even to *fight the good Fight*: And having once *put our hand to the Plough, we muſt not look back.* The way is narrow and difficult, but it is only ſo to ſinful ſelf, which muſt be deſtroyed; for to the Soul that is renewed by Grace; *All the ways of God are Pleaſantneſs, and all his Paths are Peace.* This is that Path, O my Soul, in which thou muſt walk this Year, and all the reſt of thy Life, here in this mortal Body. Faint not, but be of good Courage, *be ſtrong in the Lord, and in the Power of his might*: For he hath ſaid, *I will never leave thee, nor forſake thee*; *Be not diſmayed, neither be thou afraid*, O my Soul, *for the* Lord *thy God is with thee.* And, *he will deliver thee in ſix troubles, yea in ſeven, there ſhall no evil touch thee.* Believe it, O my Soul, it is the Word of thy God: *In God have I put my truſt, I will not fear what fleſh can do unto me*: No, nor what the Devil and all the Powers of Hell can do againſt me. I muſt expect, that the nearer I come to my Journeys end, the more violent and ſharp the Combate will be; Satan will be loath to quit his hold of me, without making his laſt, and moſt terrible Aſſault. From my very Youth up, the Lord hath made known ſomething of the hatred of that *Roaring Lion* againſt my Soul: But now I am in good earneſt and ſtrong deſire, to overcome all his Temptations, and Wiles, he will attack me with greater force and cunning than ever: But my God, I truſt, will fight the Battel for me, and *I ſhall be more than Conqueror, through Chriſt that loved me, and gave himſelf for me*, that I in his Conqueſt ſhould triumph over the *World*, the *Fleſh*, and the *Devil*.

1 Cor. 9. 24.
Luke 9. 60.
Prov. 3. 17.
Eph. 6.10
Joſh. 1. 5.
Heb 13.5.
Joſh. 1.9.
Job 5. 19.
Pſalm 56. 4, 11.

Bleſſed be my God and Father in Chriſt Jeſus, that he hath opened my Spiritual Eye, the beginning of this *New Year* more than heretofore, to ſee what is required of me, and hath promiſed me his Holy Spirit, who will enable me to perform it.

Luke 11. 13.

Chriſtian

Christian People and Friends, help and assist me in this my undertaking by your earnest Prayers, for I am come to the last Quarter of my Life, the Winter of my Age; yea, and if I mistake not, I am come to the last hour of my day; therefore great need have I to double my Diligence in working in the Vineyard of my Lord, ploughing up the Fallow Ground of my heart, and casting out the Stones of Unbelief, and plucking up the *Roots of Bitterness*, and *Weeds of Corrupt Nature?* And to resolve with my self in the strength of my God, *to lay aside every weight*, and *the sin that doth so easily beset us, &c.* that I may be simple and naked in the sight of my God, that neither my corrupt Nature, nor any Creature, may draw my Soul any more from him, but that he may work in it how and whatsoever he pleaseth, till he have purged and purified it, *to be a meet Habitation for his holy Majesty*, that I may now more than ever, experimentally know, what it is to have *God walk in me*, and *dwell in me*, that so the latter *end* of my *life* may be better than the *beginning*.

Heb. 12. 1, 2.

2 Cor. 6. 16.

O that this Desire and Longing may not only be wrought in me, and those that are as low in grace as I am, but also in those that are Men in Christ, and old Disciples, for a greater manifestation of Christ in them, by an exemplary Holiness in all manner of Conversation; and that they may be enabled to bring much Glory to God, by improving their Talents to a double encrease, and by doing all their *works* from the *Motive* of *Divine Love* and *Charity*. The more we *love* the more we *work*, and the less we *love*, the less we *work*. *If you love me*, saith our Blessed Lord, *keep my Commandments*. And the *Beloved Disciple* assures us, *That this is the love of God, if we keep his Commandments*. And the farther we advance in this love, the more we shall find, that *his Commands are not grievous*.

John 14. 23, 24.

1 John 5. 3.

This *Love* is *All*, O my Soul, and whosoever hath it, cannot want any thing; it is the want of this that makes *Obedience* to the Will of God *difficult* to us, and makes us apt to com-

1 John 4. 16. plain of the want of outward things. For if we had Love, we ſhould have God, and having God, ſhould have *all things*.
1 Cor. 3. 21, 22. O that this *New Year* we might be made Poſſeſſors of *all things*, in this *one thing love*: For in it we ſhall have true Repentance, deep Humility, ſtrong Faith, total Reſignation, continual Self-denial, with all long Suffering and Charity towards all Men; and all other Graces that are comprehended in this word Love, which reſtores the Image of God in the Soul. And ſeeing God hath ſpared us another Year, we are now to double our Endeavours, with earneſt Prayer to obtain all theſe Graces, and the rather, becauſe his Judgments abroad, and his long Suffering with us at home, ſeem to call for it.

But what need I to ſay any more, ſince you all know this, and perform it alſo, I hope, better than I do; only it was ſtrongly impreſt upon my mind, to burſt forth into theſe broken words to my Betters and Equals, for *Inferiours I know none*, as being the leaſt of thoſe that have received any Spark of true Grace, yet am forced to caſt in my *Mite* into the *Treaſury*. The Lord knows for what end he makes uſe of ſuch a poor Inſtrument! Yet, if the leaſt Glory may thereby accrue to God, and his Children may get any good by it, it is enough, I have obtained my end, and my deſire of ſo many Years ſtanding; I have ſatisfyed my Mind, and eas'd my Heart, and now ſhall die in Peace; hoping that this my Talent, by the Bleſſing of God upon it, and your Prayers, may be encreaſed to two, at the laſt Day, when
Mat. 25. 21. the Lord ſhall ſay, *Well done, good and faithful Servant, enter into the joy of thy Lord. Amen.* Lord, ſo be it. *Hallelujah.*

What ſhall I ſay to you, my *Fellow Chriſtians*, and *Men of Good Will*, who truly fear God, tho you differ in Judgment; and what ſhall I wiſh you this *New Year*, but that you may
Rom. 7. 6. all agree in one, to ſerve the Lord *in Spirit and in Truth*, and not in the oldneſs of the *Letter*; that you may be all built up into an *Holy Temple* for Chriſt to dwell in, and become a *Royal Prieſthood*, partakers of the Bleſſings of the Prieſts

and

and Levites of Old, in the Spirit. And herewith I ſhall end this my *New Years Gift*, turning theſe my Wiſhes into Prayers to God for you all: *Bleſs Lord his Subſtance, and accept the Work of his hands, ſmite through the* Loins *of them that riſe againſt him, and of them that hate him, that they riſe not again. The* Lord *hear thee in the day of Trouble; the Name of the God of* Jacob *defend thee; ſend thee help from the Sanctuary, and ſtrengthen thee out of Zion.* Deut. 33. 11. Pſ. 20. 1, 2.

O *England*, live for ever, but let no more Enmity live in the midſt of thee. *Behold how good, and how pleaſant it is, for Brethren to live together in Unity.* This is the way to bring that Bleſſing upon thee mentioned by the Prophet, when he ſaith, *Surely his Salvation is nigh them that fear him, that Glory may dwell in our Land. Mercy and Truth ſhall meet together, Righteouſneſs and Peace ſhall kiſs each other. Truth ſhall ſpring out of the Earth, and Righteouſneſs ſhall look down from Heaven. Yea, the Lord ſhall give that which is good, and our Land ſhall yield her Increaſe.* Amen. Lord, let this be the Portion of *England*, yea, of thy whole Church, all the World over. *Amen. Hallelujah.* Pſ. 133. 1. Pſalm 85. 9, 10, 11, 12.

A NOSEGAY *preſented by the Hand of Love, to all the Well-wiſhers of* ZION.

WAlking in the *Paradiſical Garden* of the *Scriptures*, I have gathered here and there ſeveral Flowers to preſent to you that are Well-wiſhers of *Zion*, and that *prefer Jeruſalem above your chiefeſt Joys*; that you may all this *New Year*, and many more, ſmell the moſt ſweet and refreſhing Odour of this *Noſegay* of *Divine Graces* (which the whole Scripture, eſpecially thoſe places in the Margent point to) ſpringing up in you, in the life and power of them. But above all thoſe other Flowers which breath ſweetneſs and life, let me recommend to you and my ſelf, *the* Roſe *of* Sharon, Pſal. 137. 6. Mic. 6. 8. 2 Pet. 1. 5, 6, 7. 1 Cor. 13. 4. 5. 6. Gal. 5. 22, 23, 24. James 3. 17, 18. Cant. 2. 1.

Sharon, and *the Lilly of the Valleys.* These are the Flowers that will revive and quicken you in the time of Deadneſs, refreſh and comfort you in the time of Trouble, and ſweeten you in Bitterneſs and Anguiſh. This *Roſe* will tincture all the Faculties and Powers of your Souls, with its Holy Fire and Redneſs; and this *Lilly of the Valley* will perfume you throughout, with its ſweet Meekneſs and Innocence; the one will make you all flaming with the *Divine Love*, the other will procure you the *ornament of a meek Spirit*, and deep Humility, which in the ſight of God, are of great price. In a word, they will make you Partakers of the Nature of Chriſt; the *Roſe* repreſenting his *Divine Nature*, and the *Lilly* his *Holy Humanity.*

2 Pet. 1. 4.

Surely, Beloved, you that *ask the way to Zion, with your faces thitherward*, who *take pleaſure in her Stones, and favour her Duſt*, will fall in love with this *Noſegay*, as ſoon as you begin to perceive the ſweet Odour of it, the Power and Spirit thereof will tranſport you ſo, as that you will hardly know where you are, by reaſon of the ſurpaſſing ſweetneſs and comfort this *Roſe* and *Lilly* will afford you. If that Woman in the *Goſpel* receiv'd Vertue from *a Touch only of Chriſts Garment*, for the cure of her inveterate *Malady*, what will not your Souls find in this ſweet *Roſe of* Sharon, in this humble *Lilly of the Valleys?* What Diſeaſes, what Evil can ſtand againſt this powerful Antidote? this Divine Mixture and Compoſition of *Red* and *White*, of the *Divine* and *Humane Nature?* The Divine conveighing the ſtrong force of Love, and the Humane ſweet Meekneſs, and lovely Humility. Strong Faith, and earneſt Longing after this Divine Nature, will make all that is his to be yours: For, *he is made unto us Wiſdom and Righteouſneſs, and Sanctification and Redemption.*

Jer. 50. 5. Pſ. 132. 14.

Hear therefore, ye that *go from ſtrength to ſtrength in Zion*, the Voice of your Beloved calling upon you, *Riſe up my Love, my Fair One, and come away.* Come away from *Vanity*; come away from *Gain* and *Profit*; yea, come away from all things

Pſ. 84. 7. Cant. 2. 10.

things that steal away thy heart from me, and bid an eternal Farewell to all the love of the World; and *let me see thy countenance*, and *let me hear thy voice*; for then *sweet* shall be *thy voice to me*, and *thy countenance comely*. Yea, *I will never leave thee nor forsake thee*: *I will be unto thee All Things*: *Thou shalt taste of my sweetness, and be refreshed with the water of life, which I will give thee, if thou wilt continue and persevere in my ways*; *Denying thy self, and taking up thy Cross daily, and following me*; *and taking patiently my fatherly correction of thee, seeing that my only aim therein, is to make thee Partaker of my Holiness*. And *after I have thus fitted and prepared thee, thou shalt eat and drink at my Table, in my Kingdom*: For *to him that overcometh, will I give to sit with me in my Throne*; *even as I also overcame, and am set down with my Father in his Throne*.

Cant. 2. 14. Hebr. 13. 5. Mat. 10. 38. Mark 8. 34. Hebr. 12. 5. 10. Luke 22. 30. Rev. 3. 21.

PRAYER.

O Sweet *Rose of Sharon*, that hast been dyed in thine own Blood, to take away the Spots of Sin, that had stained all Mankind, have mercy on my Soul, that is all over defiled by Original and Actual Sin; and wash me in that pretious Blood of thine, wherewith thou wast cover'd all over, in the Garden, and on the Cross. O let me never forget that inconceivable Love of thine, which made thee *willingly to bear the Cruelty of Man, the rage of Hell, and the wrath of thy Father, to deliver me from the Infernal Pit, and from the slavery of Sin*, which is the worst of the two; *for sin is the cause of Hell*. • Oh, what shall I say of thy Love! Oh that I might express it in my whole life! O Lord, thou knowst, I can do nothing, no, not so much as think a good thought, but *all my sufficiency is of thee*; who hast said by thy Prophet, *I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my Judgments, and do them*. Lord, increase my Faith, that I may ask without doubting the fulfilling of this Promise, and all other thou hast given to thy Church, to uphold her in her Wilderness Condition, where

Isaiah 63. 1. Rom. 6. 14. 2 Cor. 3. 5. Ezek. 36. 27.

where the *World*, the *Fleſh*, and the *Devil* fight againſt her. Sweeteſt *Jeſu*, thou who haſt ſaid, *Ask, and it ſhall be given you, ſeek, and ye ſhall find*, give me to ask by fervent Prayer, and *ſeek* by diligent Endeavour, thy Holy Spirit, who may enable me to anſwer thy love towards me, that I may begin this *New Year*, to live more to the glory of thy Name, and the Edification of my Neighbour, than ever heretofore. Comfort me with thy ſtrong Perfumes, thou *Roſe of Sharon* refreſh me with the ſweet ſent of thy Meekneſs and Humility, thou *Lilly of the Valley!* Adorn me with the Power of thy *Love*, and the ſweetneſs of thy *Innocence*, that my Life and Converſation may be ſo lovely in the ſight of others, that they may be led to thee, by thy Grace and Gifts to me. *Amen.*

Mat. 7. 7.

Mat. 11. 29.

Beloved, ye that *follow on to know the Lord*, this is the *Noſegay* the Spirit hath cauſed me to gather for you; and which I preſent to you the beginning of this *New Year*. Which if you ſhall wear in your Lives and Converſations, the ſweetneſs thereof will make you truly happy, both in this life, and that which is to come. There is ſuch tranſcendent ſweetneſs in it, that not only you that wear it, ſhall be ſweetned and perfumed thereby; but likewiſe, all that come near you, will be in love with this *Roſe of Sharon*, and *Lilly of the Valley*, and ſhall know that your *Beloved* is more than another *Beloved*; & ſeeing he is ſo incomparably lovely we alſo ought to love him above the rate of other Lovers, and be more careful and circumſpect in all our Thoughts, Words, and Actions, than others, that it may appear to all, that we always carry this *Noſegay* about with us, which is compoſed of all the ſweet and fair Flowers of *Paradiſe*, *viz.* the Graces of God's Spirit, which are the *Virgins* conſtantly attending the *King's Daughter*, who *is all glorious within*.

Rom. 13. 14.

1 Pet. 4. 7, 8.

Mat. 12. 36.

Epheſ. 5. 5.

Pſalm 45. 13.

The Letter of the Scripture pointing us to theſe Divine Graces, is like the *Alabaſter Box*, fill'd with pretious Ointment,

Mat. 26. 7.

Mark 14. 3.

ment, whose very outside doth not want its Beauty and Fragrancy: But when the *Box* is broken, and the *Spiknard* poured out, than it is quite another thing; *for the whole House is filled with Perfume of the Ointment:* So when the Spirit opens the Letter in us, then the ineffable Sweetness of the *Name* of *God*, which *is as Ointment poured forth*, diffuseth it self every where, and fills the whole House of the Soul and Spirit, yea, and of the Body too. But before we can attain to this Spiritual Knowledge, *our Old Man must be crucified with Christ, that the Body of Sin may be destroyed, and we no longer serve sin.* And when we are thus made one with him in his Death, we shall also be made one with him in his Resurrection. And if we make it our business this *New Year*, and all the rest of our Life, to enter into the *Death* and *Resurrection* of our Lord, then the sweet Odour of this *Divine Nosegay*, and the pretious Perfume of the *Ointment*, will make the *Virgins* in love with our *Beloved, and make them seek him together with us.* Be it so, O Lord. Amen. Hallelujah.

Cant. 1. 3.

Rom. 6. 6.

Cant. 6. 1.

The Conclusion of this New-Years-Gift, *by* PRAYER.

O Most holy God, whose *Thoughts are not as our Thoughts, nor thy Ways like our Ways; for as the Heavens are higher than the Earth, so are thy Ways above our Ways, and thy Thoughts above our Thoughts*, &c. Thou dost manifest this Truth in me this Day: For who wou'd think, that the Lord should humble himself, to visit a poor sinful Worm, and to speak in and through it, to the Glory of his great *Name*. Thou shewest thy self, O Lord, to be no *Respecter of Persons*, and that thou canst work by the most weak and despicable Means, and that the Vessel is nothing, and has nothing that is *Good*, but what it receives *from above*. I humbly

Isaiah 55. 5.

Jam. 1. 17.

F180873
N 813.5

humby entreat thee, O Heavenly Father, in the Name and Merits of my pretious Redeemer, to own what is of *Thee* in this Writing, to *bless* it, and make it *prosper*. O thou who searchest the Hearts and the Reins! thou knowst I have no other aim in the publishing of it, but only thy Glory: Yet, since *the heart is deceitful above all things, and desperately wicked*, if there should be any sinister end, lurking in my Heart, Lord, discover it unto me, and nail it to the Cross of thy Son; for through thy Grace, I utterly detest and abhor it. Wherefore, I am bold, most glorious God, Father, Son, and Spirit, to implore thy Blessing upon this *New-Born Babe*. O Lord, thou knowest, that from my Youth, thou hast made me conceive a longing desire, to send forth a few Lines (were it possible) throughout all the World, to incite all Mankind to love thee; and this longing Desire hath still grown in me, till at last thy rich Mercy and free Grace, hath made me to bring it forth in my Old Age.

Jer. 17. 9.

Wherefore gracious Lord, be pleased to take this *New Birth* into thy Protection, against the many Oppositions it shall meet with from those that reject every thing that hath not the Ornament of Learning and Eloquence; and do thou cover this simple *Naked Child*, with the Garment of thy Blessing, that it may be received into the hearts of *Men of Good Will*, of what Persuasion soever. O Lord, my God, thou didst command the Children of *Israel* to *Offer* to thee their *First-born*, accordingly, I here offer unto thee, the *First Born*. The Conception is thine, the Birth is thine. Let not the Defilement it hath contracted in the Womb of my Soul, hinder thy Blessing upon it, nor any of my Sins and Transgressions, but let them all be washed away in that *Fountain which is opened to the House of* David, *&c. for Sin and for Uncleanness*. Let all these *Egyptians* be drowned in the *Red Sea* of my Saviours Blood, and let me hear the same comfortable Promise, thou madest to the Children of *Israel* by the mouth of *Moses*; *The Egyptians whom ye have seen to day, ye shall see them again no more for ever*. The Sins that have pursued you all your Life time, you shall never see them any more having the Dominion over you; and if I leave any *Canaanites* in the Land, it is only to keep you humble; and that you may know that the Land is mine, and that it is I that fight for you against your Enemies, and will do so till your last Breath. Amen. Lord, so be it. *Hallelujah*.

Exod. 22. 29.

Zech. 13. 2.

FINIS.

LONDON, Printed for *Thomas Whitledge* over against the *Hatt* and *Feather*, on *Addle-hill*, near *Doctors-Commons*, 1693.